## EAST AND WEST SERIES

## AN INTERPRETER OF THE LIFE OF THE SPIRIT

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NUMBER 203

August, 1974

Gita Publishing House, 10 Sadhu Vaswani Path, Poona-I, India.



SRI KRISHNA:
The Divine Flute-Player

9/2088

## Krishna's Call to the Modern Man\*

#### By T. L. VASWANI

Sometimes, I feel that my soul is far away, sailing over the Ancient Way. Then I feel as a bird afloat,—a bird swinging round the blue clouds of Brindaban. And, thinking of Krishna, I hear, methinks, a voice which cries:—"Won't you seek a light,—ye who are surrounded by darkness?"

All men, I believe, seek the Light. All men seek a Way. Not many find: a few follow,—and attain! The Veda, the Avesta, the Dhammapada, the Bible, the Qur'an,—all the sacred scriptures,—call on us to seek the True, the Good, the Beautiful. Religions point to ways to God: and the Gita gives us the great word that all the ways do

lead the seeker to the One Supreme.

The Gita refers to three ways,—the way of work or action, the way of wisdom or knowledge, and the way of bhakti or devotion. The ways are more than one, because there are human differences in temperament and mental and spiritual equipment. Diverse religions speak of diverse paths. There is the path of liberation through action (karma-marga): there is the path of liberation through knowledge of the Atman (gnana-marga): there is the path of liberation through devotion to Krishna and the saints (bhakti-marga). The Gita says:—

Work without attachment. By work or action, men like Janaka attained perfection.

<sup>\*</sup> Aug. 10-11 is the sacred Janmasthami.

They who are devoted to the welfare of

all beings come to Me!

Freed from passion, fear and anger, absorbed in Me, taking refuge in Me, and purified by the "fires" of knowledge, many have become one with Me.

Yes,—diverse religions point to diverse paths. Yet "I am in every religion as a thread through

a string of pearls,"—saith Krishna.

Wisdom, devotion and action,—each one leads the seeker to the Lord. The way of action is as noble as any other way. Act, work,—but abandon attachment. Listen to the words of the Gita:—

He who abandons attachment and then acts is not stained by sin. He is as a lotus leaf which in water grows but is by water unstained!

## Again:

He who thus doth discipline himself, working but abandoning the fruit of works,—he attains to the Peace that passeth understanding.

## And again:-

The world, alas! is imprisoned in its activity: but free are they whose actions are done as worship of God!

Therefore, Arjuna! do thy actions sacramentally. Offer them as a yagna, a sacrifice

to God.

## Krishna teaches Arjuna:-

To work alone thou hast the right, but

never to the fruits thereof!

Abandon inaction, yet be not attached to fruits of action!

Regard success and failure alike!

Unhappy are they who work for results.

Abandoning all fruits of action, be thou freed from the fetters of birth and death, and reach that state which is beyond all evils!

India is rightly proud of this Book,—the Bhagavad Gita. It is a Scripture not of the Hindu Faith alone: the Gita is a world-scripture. The Hindu Faith starts with the "Books of Holy Knowledge" named the Vedas. The Hymns of the Vedas are inspired by a vision of the meaining of life and death, and the movement of cosmos and history. Hymn 129 in the tenth mandal (section) of the Rig Veda is the "Creation Hymn" of the rishis: it points out that in the beginning what existed was "void and formless." Then arose "desire": and "desire" was the seed, the "primal seed and germ" of manifestation.

After the Vedas came the Brahmanas, "commentaries" on the Vedas. These "commentaries" are radiant with beautiful suggestions regarding the Spirit that moves in Nature and makes it a

holy shrine.

After the Brahmanas came the Upanishads. The word means "sitting down under a Master." In the holy shrine of Nature, in quiet forests,—tapobanas,—sat down the pupils "under their Masters," to receive the inspired wisdom of the rishis concerning life and its destiny.

Then came the Bhagavad Gita, the Song of Sri

Bhagavan, the Song of the Holy One,—Krishna, the Saviour. Krishna's is a moving story. Brought up as a cowherd, He became a Leader of His people and built New Mathura: and, in deep humility, He drove the chariot of His disciple, Arjuna, on the battlefield of Kurukshetra. There Krishna gave to Arjuna the Teaching which is enshrined in the Bhagavad Gita. May it be enshrined in the hearts of millions in many parts of the world!

The keynote to Krishna's teaching is:—Do not merely read the Gita: live the Gita in daily life! Therefore, live a dedicated life. The model man, the "Krishna-man" of the Gita, is he who finds the joy of inner life, yet attends to outer things. There are things to be done for others in this world of tragedy and tears. And even the Perfect Man must do his duty to others. The Krishnaman says:—"I may not need many outer actions for myself: yet must I act for the sake of others." Such a man must do many things but always in a spirit of detachment. Do not despise karma, says the Master. Remember, O Arjuna! Janaka and others, the great ones in Aryan history, attained to perfection through karma.

To live the dedicated life, surrender yourself to the Lord. Give up egoism. In serving others, your society, nation, humanity,—in serving, also, the birds and beasts around you, learn to renounce yourself. In the measure in which you empty yourself will the great Master breathe His blessing through you and make your life a song, a music, of sacrifice. Was he not a disciple of a rishi who

wrote:-

Sow nothing of thyself: but offer the ground of thy heart cleared of everything. For then will He sow His seed therein, according to His Plan. Remember that He will have thy soul detached from all things that He may unite it to Himself. Leave Him to choose thee: impede Him not by thy desires.

Go forth then to serve, but in a spirit of detachment and dedication to Him. Say to yourself:—"I am naught! He is All!" Let all your good deeds be done to Him! And as you move about, behold Him,—the Wonderful One,—walking this beautiful Earth. Dedicated action is emphasised in the Gita.

sised in the Gita.

It is not right to speak of the Hindu Faith as pessimistic. The right Hindu outlook is one of shakti. "Stand up, O Arjuna!" says Krishna. Not without reason was India named Karmabhum, "Land of Action." The Gita puts in the mouth of Sri Krishna the significant words:—"I, also, act!"

The Gita refers to these three aspects of religion:—
(1) karma; (2) gnana; and (3) bhakti. "A dogma of Hinduism," says an English critic, "is to withdraw from the world." No! The Hindu Faith is not credal, nor other-worldly. The Hindu Faith is not a creed; it is a path,—a threefold path. For men have different temperaments according to diversities of experience and stages in evolution. This triple path, the Gita refers to as karma, gnana, and bhakti.

Karma, with its emphasis on duty and detachment, grows into dedication and culminates in

yagna, sacrifice. On the gnana side, two truths are emphasised in the Gita:—(1) train your thought-power; and (2) build up concentration. Learn to spend some time, everyday, in silence. Form silence-circles. Learn to be still. Meditate, and you will know that in silence is strength. In the noises which dominate us, today, we shut out the Atman by our shouts and shows. Rightly said Tolstoy that if men and women would go into silence for five minutes, every day, the world would be different.

Krishna Himself speaks of the essence of His teaching to Arjuna in a few moving word thus:—

Arjuna!
To thee I speak,
For thou art dear to Me,
Inexpressibly dear!
Well-beloved of My Heart!
Listen, thou! And this I speak to thee
To comfort thy soul.

Arjuna!
Give thou to Me thy heart!
Invoke My aid,
And serve Me!
And cling to Me
In faith and love!
And offer reverence unto Me!
So shalt thou come to Me!
And know thou, sure, My promise holds,
For thou art sweet to Me
As My child, Arjuna!

[Contd. on page 24]

## The Royal Road to Perfection

#### By H. T. HAMBLIN

When I was young, and when faced by circumstances which were very adverse and alarming, I used to pray very vehemently, and agonizingly for the privation, or terrifying experience, to be taken away. I wrestled with God like Jacob did with the angel, but whereas he was successful, I always failed in that my prayers were never answered.

The reason for this was two-fold. In the first place, my trouble was simply the fruit of previous wrong thinking. I had "sown to the wind, and

was reaping the whirlwind."

All my life I had wallowed in wrong and evil thought, and by so doing, had "made my bed in hell." At that time I did not know anything about St. Paul's teaching that "as a man soweth, that shall he also reap." I knew nothing about the Divine law of action and reaction. In my ignorance, I knew nothing of the power of thought. I did not know that thoughts were seeds which bring forth fruit after their kind. Still less did I know then that our life, our circumstances, and even we ourselves are the outcome of our thoughts, and that a change of thought on our part, in course of time, would change everything and also ourselves.

In those days the emphasis was on conversion. Conversion was, and still is, of course, a change of heart; a change from human nature, prone to evil, to the Divine nature which is all goodness.

Human nature does not change or grow better. At one time it was thought by some that everyone would grow better with the increase of education and the advancement of science. But now those who held such views are disillusioned. They cannot close their eyes to the fact that human nature is as cruel as ever. The Assyrians used to flay their prisoners alive. Now we use the atom bomb, which is something far worse.

No, human nature has not changed and never can change. It cannot grow better and better. "Verily, verily, I say unto thee, except a man be born again (or from above), he cannot see the

Kingdom of God," said Jesus.

Being born again, means the incoming of the Divine nature and the displacement of the old nature. Or, as some would prefer to say, it is the awakening in us of the Divine nature which has been dormant hitherto. If we love the things of the Spirit and desire to follow a Heavenly way of life, this proves that we have been born again from above, for the old human nature can never of itself experience any desire for God. If we possess any desire to know God, it is because the Spirit of God is already in us, and at work within us.

The change from human nature to God nature, or from the lower nature to the higher nature may take place so gradually as to be imperceptible. On the other hand there are those who can state definitely that on a certain date they became inwardly changed.

But conversion in itself is not sufficient. It is only the beginning of things. It is afterwards that the real battle of the soul begins. At first, it would seem that the old nature has been destroyed utterly, and that we shall never be troubled by it again. We feel so much in love with God that it does not seem possible that we shall ever be tempted by the old nature again. In fact we spend a sort of honeymoon, during which we live in a state bordering on ecstacy. Temptation seems to have died utterly, and we may even imagine that we have entered into "the glorious liberty of the children of God."

But after a time we find that we have to leave our mountain top experience and descend into the valley again. The old temptations came back, much to our surprise and dismay. Like St. Paul, we find ourselves doing the very things which we, in our new nature, loathe, and which we desire most earnestly not to do. While, also like St. Paul, we find that we fail to do things which we, in our new nature, desire most to do. In the words of the Prayer Book, we can say:—"We have done those things which we ought not to have done, and left undone those things which we ought to have done."

The reason we respond to temptation is that it comes to us in the form of thoughts and ideas. These are suggested to us from sub-conscious levels, therefore they enter our mind by the back door, so to speak. Consequently, we cannot keep them out by setting a guard at the front door.

There is no sin on our part when evil thoughts enter our mind. We are simply victims of sugges-

tion. But sin takes place if we entertain such thoughts. If such thoughts or ideas are accepted or even played with, they soon become translated into deeds. Or else, perhaps, they attract to us conditions and experiences after their kind.

Whenever wrong thoughts enter our mind we should reverse them. They are evil because they are an inversion of Truth, therefore they have to be reversed,—for instance, hatred or resentment into love, fear into confidence, doubt or suspicion

into trust.

But by far the best way is to keep evil thoughts out of the mind by filling it with good thoughts. This is why some people make a practice of repeating the word "God," until at length the mind becomes so filled with God that evil suggestion is entirely destroyed.

But we cannot overcome if we are not steadfast in our thought. There can be no victory for the butterfly type of mind, which flits from one thought or idea to another. Our thought must

be "steadfast and unmovable."

There is a law of mind which is that a thought held steadfastly in the mind, in course of time, becomes manifest outwardly. This applies to mundane things, as well as spiritual. An ambitious person thinks always of his ambition. Because of this steadfastness of thought on his part, he realises his ambition in due course.

There is a dark side to this. For instance, I knew a man once who literally destroyed his life through constantly brooding over his wrongs, and holding thoughts of resentment against those who apparently were the cause of the wrongs done to him.

This law is good, but of course it has to be made use of in a good way if it is to bring forth

good results.

Employing this law or principle is the secret of successful prayer. Prayer is really holding a thought in the Invisible, perseveringly and steadfastly. If we do this, then things begin to happen. Various forces are put into motion, all designed to bring our ideal into concrete form. These forces act in such a way as to remove obstacles from our path, and also to bring to us such things as are necessary for the bringing into visible form the thing which we have held in the Invisible.

The highest form of prayer is contemplation. By this I mean beholding the glory of the Lord, and doing so steadfastly every day. This is a lovely spiritual exercise. It fills us with exquisite joy and blissful peace. Not only so, but as a result of such steadfast contemplation, we become changed into the likeness of That which we

contemplate.

"But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even by the Spirit

of the Lord." II Cor. iii, 18.

Here, then, is the royal road to attainment, which is the final goal of the long journey of regeneration. Through contemplation of the glory of the Lord, we, through the work in us, and on us, of the Holy Spirit, are changed into the same image, from glory to glory.

Eternal Light! Eternal Light! How pure the soul must be,

When placed within Thy searching sight, It shrinks not, but with calm delight, Can live, and look on Thee.

It is through contemplation that we become able to stand in the Eternal Light. The change in us is not wrought by us, but by the Spirit of Truth. This is indeed the supreme example of the process known as "action in inaction." In one sense, we do nothing, for the change is wrought in us by the Holy Spirit. All that we have to do is to contemplate, or, as St. Paul describes it, "behold the glory of the Lord." When we do this, the process of "action in inaction" begins. We simply contemplate. It is the Spirit which changes us into the Divine likeness.

But we have to be steadfast in our contemplation. It is certainly the Royal road to attainment. Yet it is supremely difficult, although so simple. The change in us is not accomplished in a day, a week, or even a year. But it is accomplished in

God's good time, if we faint not.

You are in the Path,—that is the great thing. Daily, you are being brought nearer your goal. It is only natural that you should feel that you are making no progress and that you are slipping back, rather than going forward. This is how it may appear to you; but, in actual fact, you are building better than you know, and making more progress than you are aware of. Infinite joy and bliss lie before you,—"joy unspeakable and full of glory," and the best is yet to be.

#### O Krishna! By T. L. VASWANI

O Krishna! True to Thy ancient Word, Thou comest again To bless this broken earth!

Thou comest again
To pass this path of the mortal man,
And the silent door swings again,
And Thou dost meet us
On the pilgrim-way,
To lift us
Through the night,
Through darkness of the night,
To the Light
Of a new awakened Day!
And I looked at Krishna
With new wonder in mine eyes.
And He said:—"Why lookest

And I said:—"As I see Thee walk With bare, shining feet, I behold the rain of flowers! Flowers fall from Thy Feet,—Flowers everywhere! From every bower of Brindabana Shower flowers, Fresh, Fragrant, Rich in transcendent Light!

Thou thus at Me, today?"

"Master!
Teach me Thou, today,
What Thou dost ask of me!"

The Master said:—
"Know that all Life is One!
So be thou a brother
Of men and birds,
Of stars and naked stones,
And streams and seas!

"And live thou in Him and for Him Who hath transformed Himself into all!

"So let thine life be a yagna, a sacrifice! There be no deeper vision than this,—
To make thy life a sacrifice!
For everything around thee
Is a yagna!
The very naked stones
Are in agony
To enrich the universe!
This is the darshana of Light,—
That yagna grows
Out of,
And into,
Every form of life,
Of matter.

"Take home with thee, In the heart within, This one truth That all things Burn With the Fire of God!"

#### **How To Meditate\***

#### By J. P. VASWANI

[1]

A friend met me the other day. He is a mechanical engineer holding a high position in a corporation which deals in imported machinery. He is rich in mind, in aspirations and in the purity of his character: and in his heart is the longing to spend himself in the service of the great ideal.

In the course of his talk he said to me:—"You will be happy to know that I have made a special study of meditation under an expert. I know all about meditation." There was no doubt that he

spoke in all sincerity.

After he left, I asked myself:—"Is it possible to know all about meditation by studying the subject

under an expert?"

To know meditation, we must meditate. Mere study will take us nowhere. What use is a bottle of medicine to a patient who will not drink in its contents? And what use is a pair of spectacles

to a man without sight?

To know what meditation is, we need to go within ourselves and unlock the powers that lie in the depths of our being. No one else can do it for us: we need to do it ourselves. We need to silence the clamour of our unruly mind. We

<sup>\*</sup>Being a chapter from a book, From Hell to Heaven, by J. P. Vaswani, published by "Mira", 10 Sadhu Vaswani Path, Poona-1. Pages: 159. Price: Rs. 3 or 6s. or \$ 1.00.

need to cleanse our heart of all attachment, all feelings of hatred and resentment. We need to forget the outer world of alluring objects and sink deeper and deeper, until we touch the pure white Flame.

Like all spiritual experience, meditation is something which cannot come to us from without. It is true, in the early stages of our spiritual unfoldment, the "exterior" life, in a large measure, does shape the "interior" life. What we think and feel, what we read and hear, what we do and speak, is echoed in the hours of silence. So it is that I must take the greatest care of my "outer" life.

The outer, empirical life should be a preparation for the inner life. If I am to grow in the life which is life indeed, I must keep sentinel over my thoughts and feelings, my aspirations

and desires, my words and deeds.

To grow in the inner life,—the Life of the Spirit,—I need to withdraw from the outer world of noise and excitement. Each day, I must spend sometime,—at least an hour,—in silence. It will be difficult, perhaps, to sit in silence, at the very start, for an hour at a stretch: and it will be well if I practise silence for about a quarter of an hour four times a day.

[2]

Sitting in silence, what do I find? I may have selected a silence corner in a garden or on a river-bank, far from the madding crowds of men and motorcars. But, as I go and sit there, I find that I am overwhelmed by a new type of

noise. For noise is of two types:—(1) exterior; and (2) interior. It is easy to keep away from outer noise: there are silence spots in every place, where the din and roar of cities do not reach. But it is a difficult task to still the noise that is within,—the clamour of conflicting thoughts and desires.

A beautiful story is told us of Guru Nanak,—the Great Master of the Silent Way. A mullah (Muslim priest) meets him and says to him:—"You speak of the oneness of all faiths. You urge that the Hindu and the Muslim are both dear to God whose children are we all. Then come with me and offer worship to Allah in the orthodox Muslim way: come and do nimāz with me!"

The Guru readily consents. And the two together go to a mosque: and the priest (the mullah) shows to the prophet (the Guru) the way to pray! The mullah inserts his fingers into his ears and kneels down to pray: the mullah goes through the

ritual. The Guru keeps standing.

Then says the mullah:—"Why are you standing there like a log of wood? Why don't you pray

with me?"

The Guru smiles, then gently says:—"My brother! if only you prayed, I, too, would pray with you! But, as your lips uttered the sacred words, your mind, alas! wandered to the stable where your mare is about to give birth to a foal. And you wondered about the colour of its skin! How you wished it were white as wool!"

So it is with many of us. We sit in silence: with our lips we pray to God, but our minds, alas! stray to the stables of the world. Things

and thoughts, to which we pay the least attention during waking hours, rise out of nowhere and, like swarms of mosquitoes, disturb our peace. The more we try to brush them aside, the more for-

midable they become.

What are we to do? Do nothing! Let us but sit still,—as silent spectators viewing the shifting scenes of a fickle mind. Let us but sit as, years ago, I sat in a theatre watching a play. The appeared on the stage, played their respective roles, then disappeared: I kept looking on! So, too, let me keep looking on at the thoughts which rush out of the unknown deep in a seemingly endless procession. They are not my thoughts. I have naught to do with them. They come: let them come. They will soon pass out, leaving the chamber of my mind cleaner and brighter than before. They are the dirt and filth which have accumulated within the cells of my mind during a life-time or, may be, during many long ages. If the dirt and filth are washed off, I have every reason to rejoice. The bad odour which is let out in the process should neither frighten me nor throw me into a slough of depression. In due course, the mind will become calm and clear as the surface of a lake on a windless day. Such a mind will become a source of indescribable joy and peace. Significant are the words of the Upanishad—"The mind alone is the cause of man's bondage: the mind is, also, an instrument of man's liberation."

To sit in silence, then, I must learn to be still,—to do nothing. "The more a man does,"

says an English mystic, "the more he is and exists. And the more he is and exists, the less of God is and exists within him." To be still, I must learn the art of separating myself from the changing moods of the mind, from its flights which are

faster by far than the fastest jet-plane.

One simple exercise will be found very helpful. Let me imagine the mind in the form of a room. In this room let me select a corner and sweep it clean. Then let me sit in the corner and quietly watch the antics and acrobatics of the mind. If only I can dissociate myself from them, I shall have thrown off the yoke of the mind. I shall have broken the tyranny of the "ego" which is the only hurdle between me and my God. I shall have grown into that true awareness which, in the midst of my daily duties, keeps my heart fixed on the One Divine Reality.

Yet another exercise will be found very helpful. As I sit in silence, let me offer my mind at the Lotus-feet of the Lord. Every time I find the mind flying off at a tangent, let me quickly and gently bring it back to the Lotus-feet. If for a whole hour I have done no more than bring the mind back to the Lotus-feet every time it has moved afar, I have not spent the hour in vain. Gradually, the mind will get tranquillised and I shall taste and known how sweet it is to sit in

silence.

[4]

Sitting in silence, what am I to do? Repeat the Divine Name or meditate on some aspect of the divine Reality or on an incident in the life of a man of God. Repeat the Name,—yes; but not merely with the tongue. Repeat It with the heart. Repeat It in love and adoration. Repeat It so that It gets engraved in letters of light on the tablet of your heart. Repeat It until you can repeat It no longer, until you disappear from yourself; your ego is dissolved and you sit in the Presence of the Eternal Beloved.

Abu Said was a writer of profane poetry: his poems were very popular among the low-brows, in the Arabia of those days. One day, an awakening comes to him: and giving up the path of popularity, he sets out in quest of a Teacher who may show him the Way to Allah. This is what his Teacher says to him: "Abu Said! all the hundred and twenty-four thousand Prophets were sent to preach one word. They bade the people 'Allah,' and devote themselves to Him. Those who heard this Word by the ear alone let it go by the other ear; but those who heard It with their souls imprinted It on their souls and repeated It until It penetrated their hearts and souls, and their whole being became this Word. They were made independent of the pronunciation of the Word; they were released from the sound of the letters. Having understood the spiritual meaning of this Word, they became so absorbed in It that they were no more conscious of their own non-existence."

I sometimes think of the Name Divine as a locked door. If only we can open it, we, too, may live in the abiding Presence of the Beloved. The way to open it is the Way of Love.

We may, also, meditate on some form of God, on Krishna or Christ, on Buddha or Nanak, on a Saint or a Holy one. If meditation on a form is to help us on there should be no attachment to the form: else will this type of meditation become a hurdle in our way. All forms, ultimately, have to be left behind. All forms are passing, ephemeral. Significant are the words of Eckhart: "He who seeks God under settled form lays hold of the form, while missing the God concealed in it." Meditate on the form to which you feel drawn, then discard it, go beyond it. Enter into the form to meet the Formless One!

The life of meditation does not enjoin on us to give up our worldly duties and obligations. No; it only asks that we withdraw ourselves from the world for a while and give ourselves wholly to God. Then must we return to our daily work, pouring into it the energy of the Spirit. Such work will bless the world. Through such work will God Himself descend upon the earth. Work of the true type is a bridge between God and man. So, with one hand let us cling to His Lotus-feet and with the other attend to our daily duties. Or, as Sri Ramakrishna often said:

With thy right eye Behold the beauteous Face of God: And with thy left eye View the changing panorama ... Of earthly existence.

**[5]** 

The problem, then, is how to remember God even in the midst of multifarious activities.

1. From time to time, as often as I can, let

me pause for a brief moment and lift up my heart in loving converse with God. Let me speak to Him as I speak to my dear mother or to a loving friend. My words must not have been carefully prepared, nor should they necessarily be quotations from the scriptures. What I speak to God must flow naturally and spontaneously out of the purity and simplicity of my heart. What moving words fell from Dadaji's (Sri T. L. Vaswaniji's) lips the other day! I took them down as they were uttered:—

"My heart, O Lord! is thirsty for Thy Light and Thy Love!

"Come to me each day, in my thoughts

and aspirations.

"Come to me in my dreams, in the laughter

on my lips, in the tears in my eyes.

"In Thy mercy come in my forgetfulness.
"In my worship and my work, in life and in death, come Thou to me.

"Be Thou with me in Thy Mercy and

Thy Love!"

In moments of trial and temptation, let me call out to Him:—"Help me, O Helper of the helpless ones!" Even when my foot has slipped, let me hold out my arms and cry:—"Lord! lift me up!" While attending to my common duties, let me ask Him to be by me, to be with me, so that every little act may become a communion with Him who hath no need of works but who is only too eager to accept the offering of love.

2. More precious than all the wealth of the world is the peace of the mind and the heart.

Let me do nothing to disturb it. Let my daily life be so regulated as to strengthen the inner calm, not take away from it. So let me avoid over-work. And let me not be in a hurry to do anything. Let me go about my work quietly, gently and lovingly,—my mind and heart devoted to the Lotus-feet of the Lord. Then will my soul become strong and all round me the world will smile.

3. In the midst of my work,—aye, even in the midst of my kirtan and worship,—let me, again and again, withdraw for a brief while into the inner chamber of my heart and there speak to God, gaze upon His beauteous Face, touch the hem of His garment, cling to His Lotus-feet, as it were by stealth. Let me do this from time to time throughout the day and throughout the night. Truly blessed are these brief moments of intimate contact with God, when I penetrate into the very depths of my soul and offer all I have and all I am to Him and feel grateful to Him for His everlasting mercy and loving tenderness.

This may not be easy of accomplishment at the very start. But nothing is impossible to him who, in faith and devotion, treads the way of abhyasa,—the Path of Practice. Does not the Lord declare

in the Gita:-

Howsoever difficult or impossible it may seem, You, O Arjuna! may still achieve it By steadfast effort and whole-hearted devotion. So walk the way of practice!

And as the Chinese say:—"The journey of a thousand miles begins with one step." We may

be far, very far from our goal: but even if we have taken a single step in the right direction, we have advanced on the Path. And for every single step that we take to reach Him, He takes a hundred steps to draw nearer to us. For, while we think we are seeking Him, in reality, it is He who is in search of us.

#### KRISHNA'S CALL TO THE MODERN MAN

[Contd. from page 6]

And let go these empty rites
And formal rules!
Come thou to Me, My child!
Fly to Me alone!
Make Me thy single Refuge!
Verily, thou shalt from fetters of karma
Be free,
Forever free!

In the words of the Gita and the Upanishads, as in those of the New Testament and the Taoist scriptures of ancient China, there is an atmosphere which springs from the depths of life. The verses of these scriptures are not mere words: they are vibrations. And there is a unity of aims and aspirations in their teaching. "Abide in purity and stillness," they declare to every pilgrim on the path. Indeed, the word "Tao" means "Path." And to everyone is given the teaching:—If thou wilt attain, attend to these two:—(1) the purifying of mind; and (2) the stilling of desires.

## Daily Inspiration\*

# THE WISDOM OF KRISHNA Rendered into English by T. L. VASWANI

August 1 The Master Man
That man alone is wise who remains master of himself!

August 2 Lord of the Senses

Be master of thyself! Shake off the yoke of flesh! Live as lord, not servant, of the senses!

August 3

Shun not Work!

Do thine earthly duty, free from desire!

Shun not work!

And know that he who does not help to turn the rolling wheel of this world, which moves in suffering and pain,—he lives a lost life!

August 4 The Yogi's Mind See, how steadfast burns the lamp, sheltered from the wind!

Such is the yogi's mind, shut from storms of sense, burning ever bright to Heaven!

August 5 "He Cometh Unto Me!"

He who does My work, is devoted to Me, is void of attachment, and hath no hatred to any being,—he cometh unto Me!

August 6 The Pure in Heart

When a man hath no lust and no hatred in his heart, he safely walketh among the things of lust and hatred, and is unpolluted.

<sup>\*</sup>In this section have been brought together some passages from the *Gita* rendered into English by Beloved Dada (Sri T. L. Vaswani).

August 7 Tortoise

He who, like the tortoise, doth withdraw his senses from the world,—he, verily, becometh steady. He hath Wisdom's mark!

August 8 Dear to the Lord

He from whom the world doth not shrink away, Who doth not shrink away from the world,— He, verily, is dear to Me!

August 9 Karma Yoga

Make thy action thy worship to the Lord, casting ego aside, offering all to the One,—not thinking of merit and gain, but in joy and sorrow, in victory and defeat, equable and beholding the One in all!

August 10 Work Excels Idleness

Activity, Arjuna! is better than inertia.

Act, but be not dominated by desires or appetites.

Act, but with self-control. The world is in

fetters bound.

August 11 Bring Me thy Failure!

Work for Me!

But if thy heart fail, bring Me thy failure and find refuge in Me!

August 12 Right for the Sake of Right

Thy business is with the deed alone, O knight, and never with what return the deed may yield!

Let right deed be thy motive, not the fruit.

Do right for the sake of right!

August 13 Freedom

Man winneth not freedom from karma (action) by abstaining from activity.

August 14 I Mingle in Action!
There is nothing in the three worlds, O Arjuna!

that I may under compulsion do, nor is anything unattained that I must attain, yet I mingle in action.

For, if I mingled not in action, unwearied, men all around would follow My path. The worlds would fall in ruin, if I did not perform action.

August 15 The Wise Grieve Not!

As in this body, the soul doth pass through stages three,—childhood, youth and age,—even so the soul doth win another body, another form. The wise grieve not!

August 16 The Atman

He is not born, nor can he ever die!

He came not into being, nor ceaseth he to be! Birthless, deathless, changeless still, abideth he forever! Death toucheth him not, dead though his house,—the body,—seems!

August 17 Degradation

If man doth think of objects of the sense, there springs attraction. From attraction grows desire. Desire thwarted doth to anger flame. From anger doth delusion, glamour rise. Then memory is confused and he forgets his Higher Self. His reason then is snapped: his buddhi fails in strength. Alas, he falls! The purpose, mind and man are all undone!

August 18 Peace

If one deals with objects of the sense with powers controlled and purged of lust and hate, if one doth master all his senses by the Self,—through service he serenly goes to Peace.

August 19 Who Knows Not Poise

Who knows not poise, he seeth not aright: Who knows not poise, he cannot concentrate, And, lacking concentration, hath no peace: Of peace bereft, how can he hope for joy?

August 20 The Roving Mind

As gale doth cast a ship adrift on sea, so winds of senses cast adrift the mind that wanders after shows and shadow-shapes. The roving mind thus drives to wreck and death!

August 21 The Sage

Into the sea flow floods from many lands. And

yet the sea doth never overflow.

So is the sage. To him desires flow. They leave him calm, unstirred; he lusteth not!

August 22 Gifts
Take sorrow and take joy as gifts to thee from

the All-Giver who loveth thee.

August 23 Kingdom of Heaven

Arjuna! seek thou thy refuge in the soul, and there, within thee, find thy Heaven true!

August 24 Doors of Hell

The doors of hell are three, Arjuna! Through them men do pass to ruin:—The door of lust; the door of wrath; and the door of avarice.

August 25 "My Beloved!"

Who harmeth not his kind, who knoweth not wrath, and liveth far above all grief or gladness or fear,—verily, he is My beloved!

August 26 "All the Paths are Mine!"

However men approach Me, even so do I greet them as Mine own!

For all the paths men take from any side are Mine, verily Mine!

August 27 The One Divine

He who in the Brahmin,—well-versed, yet humble,—who in the cow, the elephant and the

dog and in the outcast, too, sees the One Divine,—he sees, indeed!

August 28 As a Row of Pearls

As a row of pearls is threaded on a single string, even so are wonders of the world on My

single Self.

I am the silver of the moon, the gold of the sun, the One Word of worship in all the scriptures, the one thrill that passeth in the ether, O Arjuna! August 29

Refuge

They that take refuge in Me, Arjuna! though they be forsaken and lowly-born, verily, they attain to the Supreme Good,—my loving Heart! August 30

Love-Offering

With devotion, love, in thy heart, offer Me a leaf, a flower, a fruit or water, and know, I accept

it as an offering unto Me.

August 31

This be My deepest word to thee:—
Fix thy thoughts on Me!
Give thy heart to Me!
Bring thy offerings unto Me!
Cling in reverence, faith and love to Me!
And never cease to serve Me,
Void of attachment,
Without hatred to any being!
So shalt thou come to Me:
And I shall, from every bond, set thee free!

Grow like a flower, which gives fragrance to all, looks upwards to the sun and, when dying, leaves seeds for more flowers to grow.

JAMSHED NUSSERWANJI\*

<sup>\*</sup> August 1 is sacred to Jamshed Nusserwanji.

#### **NEWS AND NOTES**

By "Gulshan."

#### New Education

41 years ago, on the 4th of June, 1933, Dadaji Sri T. L. Vaswani laid the foundation of the Mira Movement in Education in Hyderabad-Sind, where the movement worked for 15 years. Due to the partition of India, Dadaji left the land of his birth in November, 1948, and came to Poona where the educational work was re-started in 1949. Today, over 2500 students receive education in St. Mira's Schools

and College.

The fourth of June was celebrated in a fitting manner. The programme commenced with early morning prayers, lighting of the sacred havan fire, and readings from world-scriptures. There was bhog of akhand pāths of Guru Granth Sahib and the Noori Granth. Beloved Dadaji, in his recorded speech, enlightened us on the ideals of the movement. "The students," he said, "are taught to assimilate one great truth,—of dedicating their lives to the Life Divine. The Mira Movement thus stands for Him, from whom proceedeth all that is good and pure and true."

Beloved Dadaji, though he is no longer with us in the physical body, continues to be the guiding spirit of the whole organisation. May the Mira Movement, under his everliving guidance, continue to serve the students and kindle in their hearts the light of simplicity and service, purity and

prayer!

#### What India Needs

The new term of the St. Mira's College for Girls, founded by Dadaji Sri T. L. Vaswani, commenced on the 15th of June. The College is a full-fledged Arts and Commerce Degree College. The Principal, Sri J. P. Vaswani, in his thrilling inaugural address, painted a vivid picture of the period through which the nations are passing today. Referring to India, he said that the problems before us were those of

illiteracy, overpopulation, diversity of languages and religions. But they could not be solved until we had in different parts of India men and women of sterling character, discipline, devotion and sacrifice. What India needed, therefore, was a new type of education which aimed at character-building.

"The secret of national progress," Principal Vaswani added, "lay in the purity of our women!" He proceeded to interpret the thought of Beloved Dada, according to whom the three master words of new education were:—

"Simplify! Purify! Sanctify!"

The Principal and teachers are putting forth their sincere efforts to make the College not only a place of learning, but a centre of culture where the teachers and the taught all feel that they belong to one family, and move in an atmosphere of love and wisdom, joy and peace.

#### A Unique Way of Celebrating Guru-Purnima

Guru-Purnima (which fell on July 4, this year) is the day sacred to Veda Vyasa, the author of the *Vedas*, the *Puranas*, and the *Mahabharata*. All over India, in various ashramas, the day is dedicated to the worship of the Guru,—the spiritual Master. The disciples wash the feet of their Guru and worship him. But on the Mira campus, this day was celebrated in a remarkable manner.

The programme commenced with early morning worship, recitations from different scriptures and kirtan, singing of the Holy Name and glories of God. Students of the St. Mira's Schools, as well as other brothers and sisters, placed agarbatis at the feet of Beloved Dada. But the most lovable and unforgetable part of it all was when our Dear Brother J. P. Vaswani gave to each of us present, a rupee note and a twenty five paisa coin, smiling lovingly as he said:—"You all are images of the Gurudeva. Accept this love-offering!"

Fruits were distributed among the sick patients in the Sasoon Hospital. At the evening satsang (fellowship meeting), brothers and sisters placed at Beloved Dadaji's feet, packets of sugar, rice, wheat and refined oil, worth about Rs. 4,210/-. These were distributed among needy sufedposh families, recalling Beloved Dadaji's teaching:—"The poor are not apart from me; the poor are a part of me!"

Beloved Dadaji, in his moving recorded speech, emphasised

the need for a Guru. He said that the Guru was a light in this world of darkness. Quoting Dadu Dayal, the great mystic saint, he said that even a thousand moons and a million suns together could not dispel the darkness of maya which only the Guru was capable of doing.

#### Bhai Bhagwandas: A Holy Man of God

One by one they go,-saints and satpurukhas, mystics and men of God, devotees and servants of the poor. In the early hours of the morning on Sunday, July 7th, came the news from Bombay that Bhai Bhagwandas Masand passed on to the Higher Life. At the Sunday morning satsang, Brother J. P. Vaswani paid a glowing tribute to this man of God and servant of suffering humanity. "He was a shining light of the Sindhi Community," said Sri J. P. Vaswani. "His life was filled with the beauty of simplicity and service,—the beauty of the flower which is at once fragrant and fair beyond compare. He was the very picture of humility. Through percept and example he taught that man must live like a tree. The more fruit its branches bear, the more it bends to the earth. And to those that pelt stones at it, the tree gives fruit. So did Bhai Bhagwandas. He prayed for those that persecuted him and blessed those that spoke ill of him. He was a truly humble man. And he was full of the spirit of unselfish service. He served the widow and the orphan, the poor and needy, the blind and the halt. Homage to this humble, holy man."

#### Dada Yagna

Dada Yagna is celebrated every month on the sacred Ekadasi day,—the day on which Beloved Dadaji put off his physical body. This month the sacred day fell on the 15th. The programme, which lasted for three days, included akhand pāth (continuous, unbroken recitation) of the Guru Granth Sahib and the Noori Granth, early morning Nam-kirtan prakirma, recitations from various scriptures, kindling of the sacred havan fire, and, above all, service of the sufedposh needy sisters who were given potatoes, onions, sugar, matchboxes and packets of tea, and also of Daridra Narayana who flock to Beloved Dadaji's shrine by the thousand on this day.

In August, Dada Yagna will be held on the 14th and

will be celebrated in a similar manner.



BELOVED DADA
[Sri T. L. Vaswani]

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Printed by P. H. Ramchandani at Lokasangraha Press, 1786, Sadashiv Peth, Poona-30 and published by him from Gita Publishing House, 10 Sadhu Vaswani Path, Mira Nagar, Poona 1.

Owned by P. N. Manchandya

Editor : J. P. VASWANI

Price: 50 p. or 1s. or 20 cents